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General Notes.

On the evening of Jan. 8, during a lantern lecture at Kyoto Girls' School, fire broke out in one of the minor buildings, damaging two recitation rooms so much that they can not be used for the present. Fortunately there were no casualties and no great loss.

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The Mission needs no introduction to Dr. Learned's second, revised edition of commentaries on the New Testament. The entire series of ten volumes, is approaching completion very rapidly; the ninth, on Heb., Jas., Pet. and Jude, will appear before long, while the last, on John's letters and Revelation, is expected to be ready in about a year.

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The neighborhood Sunday-schools under the direction of Kobe College, had a very successful Christmas program. The principal feature of the occasion was the decorating of the tree by the children themselves, who had been asked each to bring some contribution. When in full readiness, the tree nearly toppled over with its weight of carrots and *daikon*, while less substantial products, such as oranges, beans, cakes, and even toys, brightened its sombre limbs. The contributed articles were divided between the Kobe Orphan Asylum and the Old Ladies' Home,—both institutions under Japanese Christian management.

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The Committee which has the arrangements for the Jubilee Convention of the coming of the first protestant missionaries to Japan, has the program well in hand. The Convention is to be held in Tokyo, Oct. 5—10, 1909. Only two of the missionaries who arrived in Japan, in 1859, are living, Bishop Williams and Dr. Hepburn. They are in America and it is hoped that letters from them may be read at the Convention. Rev. J. Liggins reached here in May and Bishop C. M. Williams (both Am. Epis.), in Je; J. C. Hepburn, M.D. (Presb. No.), in Oct.; Revs. S. R. Brown and G. F. Verbeck and D. B. Simmons,

M.D. (all Ref.), in November, 1859. The Congregational Church began its work in 1869, up to which time there had been only 9 baptized protestant Japanese.

* * * *

There are about 800 Korean students in Tokyo, and the man in charge of them has become a Christian, while about 100 of the students are Christians. Besides, there are over 200 in other parts of the empire, and the number is constantly increasing. Of the 5,000 Chinese students in Tokyo, about one half are supported by the government, and these students come from nearly every province in the empire. There are over 100 Christians among them, and 150 of them are in Bible classes. Among them, the son of a high official has recently been baptised, and says he is going back to China to preach the Gospel. These students are steadily decreasing, while Yuan Shikai's downfall may lead to a sudden, large decrease. There are forty Indian students in Tokyo, but no Christian among them yet.

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A correspondent mentions a passage in the pastor's prayer at the New Year's Day service, and wonders if it is not typical of those all over the country. The service, somewhat similar in spirit to the American Thanksgiving Day service, is distinctly patriotic, and the words of the prayer were, "We have been praying for our Japan. And now, Oh Lord, we pray for thy blessing on beloved America. We thank thee for all that thou hast done for her, and through her for the world. We pray that thou wilt continue to bless her, and may she still be a leader in all good things." That America, and America alone, should be so tenderly remembered, is but indicative of the feeling of the thinking people in Japan, and at least one American present continued the prayer, "Amen, Oh Lord. Lead both nations in paths of peace, to purer, truer service of their King."

With 2,300 adult baptisms in the *Kumi-ai* churches, according to our last report, 600 more than in the previous year, more than in any former year of the 40 years' life of our Mission, we have reason for profound gratitude and for good hope of larger spiritual mercies in the months before us. The major part of this result is due to the strong body of independent churches, of which two prominent characteristics are enthusiasm for extension of their work locally, and, especially, thru the Home Missionary Society, and increasing contributions for carrying on such work. Their total for all purposes in 1907, was *yen* 84,544, about *yen* 10,000 more than in 1906. The spiritual condition and evangelistic results may not be all we wish, but the present condition of the churches is encouraging and suggestive of the progress in our own land, last century; Dorchester calculated that in 1800 only 1 in 14.5 of the inhabitants was a communicant. By 1850 the ratio had so far improved that 1 in 6.57 was a *protestant* evangelical communicant; in 1870, 1 in 5.78; in 1880, 1 in 5; in 1890, 1 in 4.53.

Personalia.

Edward Clark is a freshman at Oberlin.

Margaret White expects to enter high school next Sep.

Kenneth White is a junior in high school, Columbus, O.

Grover Clark's eyes have improved and he is in school at Riverside, Calif.

Miss Louise Gulick continues teaching at Honolulu, altho in very indifferent health.

Rev. M. D. Dunning's address until April 1, will be Maebashi, Japan, where he continues his study of the language.

We understand that Dr. Theodore W. Gulick is engaged in Christian work mainly among Jews, at South Duluth, Minn.

After several weeks' illness in October,

Rev. O. H. Gulick resumed his missionary work with his wonted *nesshin* (zeal).

After a brief visit at Capatola, Miss Julia Gulick spent some time in December, at Los Angeles, with Miss Harwood, at 533 E. 33rd St.

The sympathy of the Mission is extended to Miss Howe, in the loss of her brother-in-law, Mr. S. S. Rogers, of Oak Park, Ill., who died on Nov. 28.

Rev. and Mrs. (Mary Gordon) Charles Reifsnider, of the American Episcopal Mission, in Fukui, returned last month from a short furlo in America.

Rev. Joseph E. Walker, D.D. and Miss Walker, of our Fuchau Mission, China, on returning to their work, made brief visits at some of our stations, in December.

Mrs. Mathilde Meyer Greene, of Constantinople, for six years a member of our Mission at Sendai and Kyoto, has a fine boy who entered Robert College last autumn.

Louise DeForest, finding her work at New Windsor college too arduous, changed, at Christmas time, to the position of tutor in a private family. Her address is Cornwall, Conn., where she is living with her uncle.

Rev. and Mrs. Arthur Willis Stanford's address is now 53 Gochome, Yamamoto-dori, Kobe, and it is desirable that domestic letters, in particular, should bear the full address, to insure certain and prompt delivery.

We regret that Miss Anna Holmes Pettee was taken ill with typhoid fever, at her home, Okayama, during her vacation visit; we understand it is expected to prove a light case. Miss Hocking is to take her work this term.

Prof. Chauncey Marvin Cady returned in December, from furlo in America, and has resumed his instruction in the government college, at Kyoto. Mrs. Cady is expected a few months later; meanwhile Mr. Cady is boarding at Dr. Gulick's.

Miss Alice E. Harwood, for seven years a member of our Mission at Niigata, Kumamoto and Matsuyama, recovered from her severe operation last winter, and is again at her missionary work for Japanese, at Los Angeles, teaching every evening except Saturday and Sunday, along with three mornings.

We hear that Jerome D. Greene is among the number of prominent men, whose names have been mentioned in connection with the next presidency of Harvard University. His long and intimate association with Pres. Elliot, along administrative lines, probably ensures Mr. Greene a more thoro and comprehensive knowledge of the affairs of the university than that of any other graduate.

Edward W. Capen, Ph.D., and Mrs. Capen are visiting several of our Stations. Dr. Capen is a graduate (1894) of Amherst, and of Hartford, while Mrs. Capen is a Mt. Holyoke graduate. Dr. Capen's father is president of our American Board, and we understand that on their journey around the world, the Capens will visit several countries where the Board's work is conducted, with the purpose of studying mission work and conditions.

Admont Clark has a multiplicity of interests; he is captain of a gym squad of 9 men, on the college eleven, and active in Y. M. C. A. work for town boys; these have been organized into clubs forming an Oberlin Boys' Republic. Some college man meets weekly with these clubs, while the Republic meets bi-monthly. Each club represents the ward of a city, and together they compose a city, with mayor, clerk, treasurer, board of aldermen, etc. The meetings are in the church parlors, where recently the ladies' club gave 150 boys a supper.

Arthur W. Beall, M.A., Whitby, Ont., for three years one of our number at Kyoto, is an evangelist of the White Cross Department of the Ontario W.C. T.U. During 9 months he visited 92 schools, delivering 195 White Cross and 42 general addresses, with fundamental instruction to over 2,200 girls,

and over 3,200 boys, with advanced instruction to over 2,200 boys. There are about 6,000 schools, with about 218,000 boys, in Ontario, constituting the field for this work. "One long note of thanksgiving for having been permitted to lead so many boys to Jesus Christ" is one of the greatest rewards of his work.

Mrs. Emily Brown Harkness, a member of our Mission for 16 years, located at Kobe, where, for *many years*, she was principal of our college, resides at Capatola, a summer resort on the coast, below San Francisco, with post office at Santa Cruz. We recall her infectious enthusiasm, and are not surprised that she has proved the same successful teacher in California Sunday-school work, that she was in educational and religious work here. Until recently she had an adult Bible class of 40; but a part has now formed another class, leaving, however, 25. At the end of November she organized in her church, a missionary society of which she is president, and secured our Miss Gulick to speak at the first public meeting. As the Methodists and Congregationalists regularly unite in Sunday evening services, turn and turn about, there was a good audience.

Mr. and Mrs. Warren Burnham Craw, who have resided at Kobe since last summer, sailed from here Dec. 27, on the Manchuria, for Honolulu. Mr. Craw is a N. Y. business man, who has been traveling for some months, in search of health for Mrs. Craw. They are most delightful, Christian people, and we regret that the Japanese climate necessitated their moving on. Their sympathetic and active part in missionary work during their sojourn, has been not only a great help, but a decided joy to us. Altho Mrs. Craw was in poor health, nevertheless she sought to entertain foreign young men at dinner and otherwise, in order to make her home useful and helpful in a Christian way. They have been most welcome members of the Union Church congregation, while Mr. Craw, as his article shows, has been regularly engaged in work for Japanese students.

Religious Life in Dōshisha.

It is indeed a true saying that the kingdom of heaven cometh without observation. A casual visitor to Dōshisha sees a campus and buildings, which remind him of an American college; an athletic field with men intent upon a baseball game or a tennis match; and class-rooms thronged with students puzzling over problems in algebra, and wrestling with English. He does not see the religious doubts and questionings that burden the heart of many a student; the decisions that are being made for Christ, and the quiet influences that are leading the men and women to these decisions.

The purpose of Dōshisha has ever been to produce Christian educated men and women. It has realized its purpose in the past, for of its over 1,000 graduates, nearly all are professed Christians. 100 of them are pastors, some with national reputation and influence; many others as educators, editors, physicians, government officials and business men, scattered thruout the empire, exert a pronounced Christian influence.

The school is realizing its purpose to-day. At the beginning of the school year there were over 800 students enrolled. Of these, 220, most of whom come from homes outside of Kyoto, are members of Dōshisha Church. But nearly half of the students reside in the city and the Christians among them are connected with the city churches. Thus it is evident that the college church by no means includes all the Christians in the school. It is estimated that 20 per cent of the church membership comes from Christian homes. Most of the remaining 80 per cent have been baptized since coming to Dōshisha. During the past year 53 men and women were received. At the last communion service, Dec. 13th, four men and five women were admitted,—two of the men

and all of the women, on confession of faith.

Of the spiritual forces working in the school, the first to be named is President Harada and those members of the faculty, who, by their conduct and counsel, continually call the students to Christian living. Another is Rev. Ihei Takeda, who in 1907 resigned the pastorate of the Hiogo *Kumi-ai* Church, Kobe, to become the superintendent of the Dōshisha men's dormitories. A man of earnest evangelistic spirit, he has seized the opportunity his position offers, of coming into intimate contact with the students, and already has helped many men with their religious problems. As matron of the Girls' School, Mrs. Tominomori, a Christian woman of exceptional experience and ability, is rendering a similar service for the young women. Another force is the college church, of which President Harada is pastor. Not only does it conserve and develop the spiritual life of those already Christians, but it aids in acquainting those who are nearly Christians, with the religion of Jesus. Adjuncts of the church are the Sunday-school, with an enrollment of 150, and the weekly prayer-meeting. A half hour chapel service, with hymn, scripture reading, prayer, and a short moral or religious talk, introduces each day of the school week. Students testify that this is one of the strongest Christian influences in Dōshisha. Primarily to maintain the *esprit de corps* of the school, attendance at chapel is compulsory; but attendance at church, Sunday-school, and prayer-meeting is entirely voluntary. This, for the reason that spontaneity in the Christian life of the students, is desired. There are seven school dormitories, housing 300 men. In each of these dormitories, on five nights of the week, there is held an informal prayer-meeting, conducted by the students. In the Girls' School the older Christian girls have divided the students into six bands and hold informal weekly meetings for the help of the non-Christian girls. It is certain that such meetings as these, together with the close followship between the Christian and non-Christian students, which life in a dormitory entails, is no mean factor in persuading men and women to become followers of Jesus Christ.

D. I. Grover.

The Development of an Idea.

The work in Miyazaki and immediate vicinity during the last few months, has centered in the children. The thought has been growing with us that our hope evangelistically lies with the rising generation, and that if the coming generation is to be successfully evangelized it must be done in large part now. This is our idea.

It was some two years ago that we first became inoculated with the idea. Our first stroke then was to organize a children's meeting in our own house, as supplementary to the only Sunday-school then existing in the region—a church school badly managed and thoroughly disorganized. The next step was the merging of the two, late in the fall, a year ago, in response to the request of the church that we take over the Sunday-school. Late though it was, an effective Christmas program was arranged and carried through, to the delight of all concerned. This gave us a start, and immediately we proceeded to push our campaign. By the first of February, the number of children had increased to two hundred or more, which necessitated a division. The problem then was to find an adequate number of teachers, but we found them and were thus able to put all the available church members to work. Then with an organization of some twelve different classes, meeting in two sections, at two successive hours, we began with the school its first systematic study of the life of Christ. The lesson helps were far from satisfactory, but were the best available then, and we made the most of them.

When Easter came around we remembered it, and by combining that feast with a childrens' Sunday program, we had a most successful celebration. With the coming of the summer and the dispersal of most of the teachers, the children's interest waned and we reunited the two sections into one strong organization of eight classes, which, during all the fall, has held its own with vigor, and we have had the best Sunday-school since we began.

Now we must place the credit where it belongs. We are fortunate in having with us as a helper, a young woman of rare earnestness and tact in dealing with children, and it was her ability, together with the faithfulness of our corps of teachers, that has made results possible.

Thus far the first stage in the development of our idea. The second stage was the formation of a purpose to carry the same Sunday-school program into all the villages round about, and during these last few months, we have been at no small pains in seeking to render the idea hospitable in every village within a *ri* of town. The great difficulty, strange to say, has been to find accommodations. We worked a month in one place, before a building was found, and two months in another, and, after three months of work, in two other places, the way seems to be just opening for a start soon after New Year's. There are other places also where negotiations are in progress, and before spring we hope to have all we can do, with a school for every day in the week. The children are forthcoming everywhere, even without much advertising, and they continue to come with a persistency that is amazing, and listen and respond with an eagerness that we cannot explain.

The field is ripe for this kind of work and it is telling work. Believing that the same conditions prevail in almost every community, I have narrated these particulars in the hope that the idea may become a fruitful one with other missionaries. It is a work that a missionary can do most effectively. He need not himself do much of the speaking nor put himself much in evidence, but if he will bring his Sunday-school training and his administrative ability and whatever other ability as an organizer he may possess, to bear upon the problem, he can do a work in this direction, I believe, which will neither bring him into collision with existing local church work nor other evangelistic work, nor will it fail to produce most real and permanent results for the progress of the kingdom of God in Japan.

C. B. Olds.

Early Impressions, and Later Experiences in Japan.

My wife and I landed in Japan April 1, 1908. Our first impression as we gazed upon its shores from the deck of a German mail ship, was that we had at last reached fairy land. This impression was heightened as we looked out from our hotel windows, upon this strange people, clattering along the streets, on their clogs, and dressed in their queer *kimono* and vari-colored *obi*. Our first rides in *jinrikisha* through the crowded streets of some of the larger towns, seemed as if we were looking at cinematograph views, showing, in rapid succession, a maize of narrow streets, little shops, Japanese lanterns, queer, vertical, shop signs bearing mysterious characters, small people in robes and sandals, *'rikisha* men running at break-neck speed and shouting for room, curly roofed temples, picturesque little houses, small toddling babies, with imitation babies on their backs, (and some with real ones—the sort that cry), *geisha* girls, boys carrying rats to the police statian for reward, fruit vendors, school children making holiday, small policemen with big swords, half (or more than half) naked men, drawing carts like horses, long funerals, in which the chief mourners appeared in white.

We wonder at the method of street sprinkling so much in vogue here. During the summer we found it a cool time to walk between the hours of four and six, in the afternoon, but we soon discovered that that was just the time when every body seemed to be out in front of his house or shop, with a dipper and pail, throwing water in every direction, so that we often had to run for our lives to get safely by. And, on two or three different days, in the autumn, when we went out walking, we found certain streets so blockaded with matting, bedding, dressers, bird cages, shop counters, goods, and that it was very difficult to pass. Upon inquiry we were told that all the people living in any one section, have to clean house on a certain date specified by the police.

We have been much interested in the missionary work we have come in contact with in Japan, and have been impressed with the devotion of the missionaries here.

We have been especially impressed with the work in the Kobe Jogakuin (Congregational college for young women), the Palmore Institute (Methodist night school, where over 200 young men study English), and in the Y.M.C.A. night classes. We have had the privilege of coming more in contact with the work in those institutions than in the others. In the former (Kobe Jogakuin), an opportunity to look into the faces of those 200 or more intelligent, eager-looking girl students, and to see their graceful, respectful manners, told us more than we could have gained from listening at home to several talks on "Missions in Japan."

About my experiences in the night classes, in Palmore and the Y. M. C. A., I may say that in both schools I was struck by the earnestness with which the young men set about learning English, and their readiness in acquiring it.

The work in the night schools became interesting (sometimes absorbingly so) to me, after a little experience. The only exceptions to the zealous pursuit of a knowledge of English by the students, were the cases of five or six very young boys, who were more bent on amusement than knowledge, and who often disturbed the others in their studies. In individual cases I often found that a boy could be more quickly quieted by making him an object of the laughter of others, than by any other method. Japanese students are more sensitive about being laughed at than any I have seen.

One characteristic of students in this country, which every teacher must have observed, is a plentiful supply of self-confidence. In illustrating the meaning of the word *instrument*, one night, I asked if any one in the class could draw on the blackboard a perfect circle without the use of an instrument. Three or four volunteered. One tried it and there was such a general laugh at his expense, that the others withdrew their offers.

The night classes at both the Y.M.C. A. and Palmore Institute are well attended, as are their prayer-meetings. It was a source of much gratification to us to learn that a good percentage of the students are becoming Christians. But our prayer is that the missions of Kobe may go on reaping rich harvests in the future as in the past. Across the sea in America, we shall remember to pray for the work in Japan.

WARREN BURNHAM CRAW.

Christmas in Otaru.

How many people who rave over the simple life of the Japanese, realize what strenuous days every December brings before the gay New Year's season? Everything has to be done for everybody and by everybody at one and the same time. Every house (and stove pipe) must be cleaned from top to bottom. Every man, woman and child must have new clothes. All social obligations must be settled, all business trancactions squared up. Every doorway must be decorated, and every household supplied with *mochi*

and other viands dear to the Japanese heart. Presents must be sent to all one's betters, and "markdown sales" add to the excitement, while school examinations and cold weather only increase the universal burden of care and anxiety.

In Otaru, where people are always busy, where workers are always scarce, and where clerks so often vanish after collecting bills for the firm, where the bad roads and long distances are notorious, the strain is tremendous. And yet Christmas has come and the markdown sales include Christmas candies. The bazaars sell Christmas cards. The bookstores have special books in stock, and the ever popular post cards show Madonnas and the little Christ Child. In the shop windows holly and mistletoe vie with the pine and bamboo. In the midst of all the rush and worry, the Christmas exercises at the churches are well attended, and the greetings exchanged are full of good will and love.

A heavy snowstorm on the 23rd filled all the mud holes and frozen ruts in the rocky streets, while the hurrying feet of busy throngs packed the snow hard, making perfect roads by Christmas eve. Sleighbells rang and the tin roofs of the *ba sore* crankled as we dashed along in the early twilight.

By six o'clock the pretty new church was filled with happy faces. The Christmas tree, a real silver fir, stood as straight and tall, with stars and bright candles, as it did on the hill-side, part way to Hakodate, before our Christian engineer brought it to have a share in the joyous service. The Liszt organ (now whole again) began the celebration with "The Glory of the Lord shall be Revealed," and then led such a hearty chorus of voices that the place seemed filled with the Christmas joy. The first part of the program was followed with breathless attention. Nine little folks from the Sunday-school sat in a row, at one side of the church, all in costume, and as they went up in turn, each one had a short recitation, all looking forward to the coming of a Savior. From bright eyed little Eve, mother of all the living, whose rosy cheeks just matched the apple in her hand, to dear little Mary with the lily, each one seemed to feel the importance of the message of hope. Time would fail me to speak of Noah, Abraham, Moses, Hannah, Ruth, David and Daniel, or of the songs that accompanied some of their speeches, but all was most interesting. The second part included a Christmas story by the acting pastor, two dialogues by little girls, and a Christmas lullaby. Every child did its part well and the addition of forty enthusiastic children from Shiomidai, gave the singing a splendid impetus. 350 is the estimate for the number present. At any rate, 300 bags of cake were used and a great many people went without. Some flashlights were taken during the exercises and the distribution of gifts, which added to the festivity of the occasion. At the close contributions were received for a small gift to the Otaru Orphan Asylum, where the fifty children are said to have rejoiced at their first Christmas presents.

A small tree at the Bartletts' house has borne countless numbers of candles, as various groups have gathered around it to sing Christmas hymns, or listen to the tinkling bells, and admire the shining decorations sent by a friend, whose thoughtfulness dispelled the disappointment caused by late arrivals of Christmas supplies. It would be hard to imagine a merrier Christmas, or one more full of promise for the New Year.

FANNY GORDON BARTLETT.

Mr. Nishimura and the Night School.

A very pleasant event happened here this autumn. The Educational Society of Ehime Province holds its annual meeting every fall, when the record and character of the teachers of the province are discussed, and occasionally a token of approbation is voted to a

CHRISTMAS CELEBRATION, 1908, OTARU CHURCH.

MR. & MRS. NISHIMURA OF THE MATSUYAMA NIGHT SCHOOL.

teacher who has done especially good, long, faithful work.

For eighteen years, Mr. Nishimura, together with his good wife, for two-thirds of that time, has given his life to work for the poor, and the results have been made manifest in many lives lifted up, in high ideals given to many souls that had otherwise remained unenlightened, and in young men and women who have become earnest, faithful Christians and Christian workers.

The value of Mr. and Mrs. Nishimura's work for the poor has been appreciated by many influential people in Matsuyama, and, at the last meeting of the Educational Society, it was voted to give to him the testimonial of approbation, a cup on which were inscribed his name and that of the Educational Society of Ehime Province, and a certificate commending his good and faithful work, and himself as a teacher of high character "believing in Christianity." These words, "a teacher believing in Christianity," have never before appeared in a testimonial expressing the approbation of the Educational Society of Ehime Province. Only four other teachers in Matsuyama, have ever received the testimonial, the highest honor which the Educational Society can bestow.

The Matsuyama Night School completed its eighteenth year last month. It is recognized by the government as a primary and grammar school, with an advanced course of three years more. During the year, two of the strongest young men in the higher course, have been called into the military service. Both have become Christians, and leave us with an earnest determination to lead true Christian lives in the midst of their difficult surroundings. All in the higher course, now numbering thirty, are evidently growing in manly and Christian character, and eight have applied for baptism. We have already deferred baptizing them, for several months, in order to be sure that Christian standards and ideals have thoroughly supplanted the low standards and thoughts of the class which they represent, above which they are steadily climbing.

Of the first girl graduates from the Night School, two are now doing fine work as teachers in the school they so love, and one of them goes every week to the church in Gunchu, to help them as their Bible woman, in church and Sunday-school work. Her help is much appreciated there. Another is now helping in social settlement work in another city. A young man who graduated several years back, is secretary in the Matsuyama Church Sunday-school.

The earnestness with which these working boys and girls seek an education, is illustrated by one little mail carrier, who, leaving his home before five in the morning, must run several miles every day with the mail, and yet is always present when his work does not demand his evening time also, and is making fair progress in his studies.

It is a delight and a reward for long work, to listen to the intelligent answers of the children, in the evening Sunday-school, and it is with great joy that we recognize that souls are being saved in the Night School, as well as that intelligent and self-respecting citizens go out to be light-bearers to their own class, and all because some very ignorant and unmoral children and boys came into the Night School, and there met Christ, and a new ideal of life. One of these boys, who still comes nights for Bible and English, a year ago entered the Commerial School, where he leads his class in scholarship.

CORNELIA JUDSON.

New Year's in Japan.

"How old is your baby?" you ask the mother of a tiny infant and are startled as she replies, "Two." "How old is your little boy?" someone asks you of your child just past his second

birthday. With a tug at your conscience strings that you may really tell the truth, instead of literally translating the English truth, you answer, "Four." A child is "one" when he is born and on the next New Year's, though it be the next day, he becomes "two." So fundamental is the sense that from New Year's all things start.

It is natural that the people should make much of the observance of this day of beginning. For weeks it is prepared for,—wardrobe put in order, house renovated, all bills paid and collected, and in the last days and hours, postal cards mailed to all your out-of-town friends, decorations put up in the house and at the gate, and dainties prepared in the kitchen. The streets grow festive with a row of tiny pine trees, for two stand by each gate, neatly knotted with straw rope and sometimes intertwined with bamboo. Usually also, above the gate stretches a piece of rope, with an orange, a lobster or other ornament fastened to it. And every object, almost every twist of the rope, has its own meaning, many of them very suggestive as we matter-of-fact Westerners hear the explanations. For ten days before New Year's, as you go about town you hear or see the preparation of *mochi*, the rice cakes which every house, whether rich or poor, prepares for its celebration. For this, three men carry about a portable oven. Summoned to a house, they receive rice, and steam it, then put it into a mortar, and two of them swing huge wooden mallets over their shoulders to pound the steaming rice. More or less musically, but always rythmically, each calls out as his mallet descends, and so accurate are they all that the third man kneads with his hands the rice that they are pounding, while their blows come as fast as they well can.

And after the weeks of preparation, what of the day itself? Happy are those who can begin its observance by turning to the Great Father in a midnight prayer meeting. Many do not try to rest the night before and all are up betimes in the morning to say Happy New Year—only their words are, "I congratulate you that a new year has begun."

It used to be customary to call on all your acquaintances during the first three days, as largely as possible the first day. More and more the calls are being reduced to a mere leaving of cards at the door, where a tray has been set out to receive them. And in place of the calls—theoretically even making unnecessary the card leaving—meetings are appointed, a general one in a public hall for the men of standing in the city, others of societies and schools, where those who gather give their greetings to one another.

But at your own intimate friends', you are wished to go in and receive the feast they have prepared. This varies a good deal, but many delicacies have special congratulatory meaning. The one sad feature of the joyous celebration, is that in almost every house in the land where Jesus is not looked to as Master, *saké* is served freely on New Year's day, and the red faces and foolish grins one sees on the street by afternoon, are a strong appeal to teach of Him who asks that our bodies be kept pure for His dwelling.

The writer has spent the New Year's in a new city this season, but rejoices to find here as elsewhere, in other years, that the Christians naturally make over the old customs to the praise of God. The midnight prayer-meeting brought a goodly company together to give thanks for the mercies of the past year and ask blessing on the New; at the ceremony meeting in the forenoon, were a still larger number, especially of men; and since it was the night of regular church prayer-meeting, the evening was given to that. These gatherings and the interchange of calls and spoken good wishes, undoubtedly do much to foster the noticeable feeling of unity which binds together the Christians in any community. CORA KEITH WARREN.

Sendai News.

As soon as I could get on my feet here, it seemed best to visit the northern part of the field before the winter storms set in. So I borrowed Mr. Miura from the Reformed Church Mission to go with me. Some of you know Mr. Miura and some of you don't. So I must introduce him. He is of Dōshisha training, and later was one of our evangelists, located for years in Wakuya, where he won the confidence of all classes by his unselfish, loving works. But his father needed him in Sakata, above Niigata, where his son felt it his duty to go, two years ago. When he left his church, the whole town showed disappointment, and sent him off with unusual gifts. At my suggestion the German mission here, employed him as an evangelist in Sakata, where they had long been trying to get a footing. I went there just before I returned to the States and saw the new work he had well begun. So when I asked the loan of my old friend for two weeks, it was at once granted and our first visit was at Wakuya, his old field.

Well, what did we find in possession of the town but that enthusiastic Okayama Orphan Asylum band, with their all attractive, moving pictures, and tickets all out for three nights. But the town wanted to welcome Mr. Miura as well as hear about the orphans. So it was arranged that I should have the first hour of the big meeting in the school house, where the chief of the town introduced us. I wish you could have heard what he said about Mr. Miura and the affection they all felt for him. I doubt whether any evangelist in any town in this empire, ever had such a sincere and heart felt testimony to the value of his work, before a non-Christian audience, as Mr. Miura got that night.

We stayed two nights and had a nice time with the Christians on the next day. There is no pastor there now, and it is plain that they want Mr. Miura back there.

At Sanuma the people wanted the latest news from America, and I was invited to speak in the school building, where afterwards a welcome meeting was given me. We had a nice evening meeting in the church, which had been made new for this occasion.

On the next morning, Sunday, we went to Nishikori, where they had heard nothing of our coming. Nevertheless, it was quickly arranged that two meetings should be held, one in the schoolhouse, the other in the little chapel. In the latter, one of the prominent men said they felt as though the whole town had almost become Christian. A few days later the head of the village came to Sendai, and attended one of the Church meetings and said that he felt a deep interest in this Way, and wanted to be taught more about it.

At Kanegasaki, the town held a public meeting in a fine new hall, and later one in the home of our old friend, Mr. Aizawa, whose daughter I met in Philadelphia, making a successful record in medical studies.

The same kind of public meetings, headed by the chief men of the town, were held in Mizusawa and Maezawa, and on the way home, the next day, we stopped off at Kogota and spoke in the Agricultural School there, where one of my old pupils is the principal. It is interesting to know that two members of the present Cabinet, Minister of Navy and Minister of Communications, are from Mizusawa. The church became independent last September.

In this field now there are three pastors and three independent churches. A few years more of aid would make Wakuya also independent. We have had evangelists in Sanuma, Kanegasaki, Maezawa, Hongo, Kitagata, Bange and Takata. But there are none now, and the question is, what shall we do. The independent churches are powerfully weak in finances. There is great need of one pastor and two evangelists, if there is need of *Kumi-ai* work.

The real interest of the *Kumi-ai* leaders in Sendai work, is seen by

another series of meetings, lasting three days and nights, early in this month. It does us all good to hear such men as Messrs. Tsunajima, Hori, and Hirata. It does us good to see eight persons baptized at the end of the meetings.

J. H. DeForest.

Leaves From The Infant's Diary.

First week—I am all eyes and ears; —I suppose every infant is. I heard some one say so the other day. People say very queer things though. Some of them just jabber. But I have learned one thing. It is best not to say too much. Sometimes I try to talk and people laugh at me. I can't blame them, for I have to laugh at myself. The sounds that come out of my mouth are so funny. I wonder if it is always such an interesting process to learn to talk. Sometimes I laugh for several hours afterward over the recollections of some ludicrous attempt. If I do make myself understood I am quite happy for a long time.

Second week—The servants told Mrs. Greene that it is wonderful how much I understand. What a joke! That's because I look wise whenever they speak to me, and say, "*Hai! sō desu,*" or, "*sō desu ka,*" according to the tone of voice they use to me. That's the way I've heard them talk, and it seems to answer most purposes, both for me and for them. But sometimes even when they understand what I have laboriously thought out and succeeded in saying, they jabber back at me in the strangest way imaginable, that leaves me perfectly helpless with perplexity and disgust at myself for having thought of trying to talk to them.

Third week—They tell me I'll know more after three weeks than I'll ever know again, so I've been trying to make good use of all the impressions that come to me. I've learned to go down town alone now. There's a certain car,—is it green or red?—anyway, it has a sign like this (丸) on it. That's the car I don't take. I take the other and get off at the clock tower. When I come back I get off at "Bread and Biscuit." I don't venture off the beaten track though, for I could never understand, if I were told which way to go. What a blessing *kurumaya* are, to the ignorant traveler!

Third month—I've been out shopping several times of late. It is great fun. It's surprising how far one can make a few words go. The few I know are well nigh worked to death. The small vocabulary goes farther than the small purse; for the shops are endlessly fascinating. I like the really Japanese shops best. Then when I stoop down and poke my head under the cloth flaps in front, that serve as doors, every one in the shop yells at me. I suppose what they say means, "Come in," for they bow very politely, and offer me a cushion to sit on, and a fire-box to warm my hands over. Then when I ask for what I want, and the clerk repeats my order, all the little call boys bow and say, "*Hai,*" (or something like that), and several jump to get what I want. That is, perhaps it is what I want, if I've been unusually clever in making myself understood.

Eleventh month—This morning I said a prayer in family prayers. I can't say I really prayed it, for I had to learn it beforehand and I was so afraid I'd forget it that I didn't think much about what it meant, I fear. They told me some of the words were too difficult for me to try to use—that I should express more simple thoughts, at first! Simple! I never felt so simple in my life. But I dare say they are right. They generally are.

Twelfth month—A year old! That is, by the calendar. But I can't disguise the ignorance that still brands me as "the infant." O, well! how much I have to be thankful for! To feel well and strong; to live in a beautiful world; to have good friends all around; to feel the

little environment of one's life becoming, at least increasingly even if gradually, intelligible; to be able to think out a few problems of the work of the succeeding days for one's self; and to begin to feel able to live out a few ideas that are working inside; this makes the days seem worth while, and I'm eager to begin another year.

Thirteenth month—Once more the beautiful Christmas time has come and gone. It *was* a beautiful time, wasn't it, with its heart-warming messages of cheer and love, and the glad, peaceful spirit of the Christ to show forth in life and story? How it does us all good, to tell over the story of the Christ-child, and the angels, and to be little children with the children, as we celebrate the birthday of the "children's King." I shall claim to have outgrown my infant-hood now, for I've helped the other children to keep their Christmas. There were so many to share it with and Christmas isn't Christmas, unless it is shared. It was for me truly the best Christmas I ever enjoyed.

JULIA C. HOCKING.

The Churches of the Kyoto Field.

The membership of these churches is taken from the printed report of the *Kumi-ai* churches for this year.

The Dōshisha church (454 members, 284 absent), is almost entirely composed of students. Some members of the faculty and their families are connected with it. Mr. and Mrs. Grover and nine students, united with it by letter, or on confession, at the last Communion. Several of the teachers, foreign and Japanese, and many students, are associate members of the church. Mr. Takeda is doing faithful work among the students, but the Dōshisha church, in common with all the churches, needs spiritual quickening. Most of the theological students are engaged in Sabbath-school or preaching work on Sunday, while the students in the Girls' School are working in four Sabbath-schools. The preaching in this church is done by President Harada, Mr. Takeda and the teachers.

The Heian church (389 M. 73 A.), is steadily prospering, and is looking after its scattered members southwest of the city. A Communion service was recently held in Osumi, where work was begun from the Dōshisha, twenty-five years ago.

The Shijo church (532 M. 140 A.), is also prospering, and this church has an interesting work in a *Shin-heimin* or *Eta* village in the city. The writer recently attended an interesting service in the suburbs of Fushimi, the anniversary of meetings which were begun 33 years ago in the house of a physician. This man was summoned to the Kyoto *Fu* three times, and forbidden to hold such meetings in his house. Moreover, his practice declined and he came to want. Weekly meetings are now carried on by the Shijo church in this place.

The Rakuyo church (182 M. 47 A.), has secured Mr. Kimura, the evangelist, as its pastor, but the serious illness of his wife, in Tokyo, has prevented his removal to Kyoto, and he is only just entering upon his work here.

The Nishijin church (32 M. 8 A.), is receiving new members at every Communion, under its active student pastor, Mr. Takahashi.

The Imadegawa church (48 M.), has had a phenomenal growth since its organization a little more than a year ago. Its 13 members have grown to 48. Dr. Learned's teacher, and several of the theological students, with Mrs. Learned, are doing this efficient work.

The Otsu church (55 M. 29 A.), notwithstanding the removal of many of its members, is holding its own, in the difficult environment of this Buddhist stronghold. Minakuchi church (79 M. 22 A.), is a country church, which has received about 100 members since its organization, 18 years ago, and about one half of them, and that the younger, enterprising half, have moved away; this

is one of the most serious problems connected with self-support, in many of the smaller churches.

Pastor Ohashi left Hachiman church (51 M. 18 A.) some months ago, but Mr. Vories has kept on faithful work there, preaching on Sunday and teaching Bible classes. We are glad to hear that there is prospect of a pastor in the near future. Mr. Vories has succeeded in opening a branch of the Hachiman Y. M. C. A., in the railroad junction of Maebara, where over 400 railroad men are employed, and half of them are off duty every 24 hours. A building is secured where they can rest and read, and be taught the Bible, and an earnest Christian young man is engaged in work for them.

Hikone (95 M. 31 A.), has recently dedicated its enlarged house of worship, and is looking hopefully into the new year. Nagahama (58 M. 9 A.), has been supplied by a Dōshisha theological student, since Pastor Ito left, but it has now called a new pastor. Nagoya (57 M. 20 A.), has been pastorless for sometime.

In this great field, west of Kyoto, which is 90 miles long, and in which we have been working 30 years, there is now no foreign worker, and I am told there are only 3 Japanese workers, two *Kumi-ai* and one Episcopal, yet it is a field which needs *ten men to gather the waiting harvest.* JEROME D. DAVIS.

New Year's.

Orientals make far more of New Year's than we do; with them the turn of the year is accompanied by many interesting, significant customs; with them, at this season, sentiment and symbolism have profound influence; with them most leave no stone unturned to make a new start. One of the most striking features of the year-end is the hustling to collect and pay bills, repay old loans by making new ones, and clean up accounts generally *before* New Year's. The story goes of a belated Chinaman that he went about all New Year's settling his bills, carrying a lighted lantern in token that the day had not yet dawned. There are always gratifying surprises in the line of calls, or greetings by post, from friends whom you have not seen nor heard from for months, and, often years. It's a season when orientals take account of stock of their friends. We have two editions of the New Year, and, true to its reputation for topsy-turvyism in many other matters, Japan gives as the new edition in advance of the old, or Chinese, which comes some weeks after January 1. This year we received a present from the Christmas tree, at the church where we have a young men's Bible class. It consisted of a cock, hen and three chicks of baked clay. We had a post card with greetings from a former pupil, of whom we had lost track for many years; it contained *suisen* and plum blossoms (both delightfully fragrant flowers), a chicken coop, cock, hen and three chicks, with a suggestive landscape in the background. According to the Chinese calendar this is the 46th year of the present "cycle of Cathay," and is named *tsuchi no to, tori,* or "earth younger brother, cock" year. Every year belongs to one of the 12 zodiacal signs named after animals, and also falls within the realm of one of the 10 divisions of the elements, wood, fire, earth, metal, water. As this then is mud-cock year, the appropriateness of the gift of clay fowls is seen, as well as of the picture of fowls scratching in the yard. We reproduce from the *Japan Times,* a poem which now will be readily understood:

EXIT SARU, ENTER TORI.

Old Time struck 12, and the Monkey fled,
And coiled himself up in his forest bed.
"For another twelve years I shall reign no more,
"Must give up my chatter and learn to snore."

Old Time struck 12 with a lifted stick.
An Eggshell broke there came out a chick.
And a Cock crowing loud in the early morn.
Proclaimed that the New Year King was born.

T. U.

New Year's is a time for the oriental to write poetry—a favorite vent for his abounding joy. Each year, some months in advance, the Court gives out a *chokudai*, or subject for New Year's poems. Literally myriads of poems are sent in by competitors, each year, while many more on this subject, appear in papers and magazines. The subject this year was, "The Snow on the Pines," and we subjoin an illustration from the pen of Dr. Pettee, which appeared January 1, in a native paper, at Okayama:

Snow on the Pines.

Fairy-shaped lightness,
Purity's whiteness,
Fashioned and cradled in homes high in air;
Silently flying,
Watchfully spying
Out objects on earth for ministering care.
Winter's white blessing,
Gnarled pines caressing,
Angels of brightness sent down from above,
Add touch of beauty,
Find joy in duty,
Wrapping scarred trees with soft mantle of love.

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